



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

PEREK BAMEH ISHA – PEREK SHISHI

Shabbos Daf Nun Zayin

MISHNA

- With what may a woman go out with on Shabbos and with what may she not go out with on Shabbos?
 - A woman may not go out on Shabbos with woolen strands, linen strands, or straps in her hair. She may also not go to the mikvah with those in her hair until they are loosened. She may not go out with a "totefes" or "sarvitin" if they are not sewn into her hat. She may also may not go out with a "kavul" in the reshus harabim (all the other items listed in the Mishna are assur for a woman to wear even in her chatzer). She may not go out with a "city of gold", a "katla", a nose ring, a ring without a seal, or a pin without an eye.
- In all these cases, if she does go out with them on Shabbos, it is only assur D'Rabanan and there is no chatas liability (D'Oraisa these are "tach'shitin" and therefore mutar to wear even in the reshus harabim. The **Rabanan** were afraid that she may remove these items to show them to another woman and in that way end up carrying into or within the reshus harabim).

GEMARA

- **Q:** Why did the Mishna bring in the din of mikvah? **A: R' Nachman bar Yitzchak in the name of Rabbah bar Avuha** said, mikvah is the reason why a woman can't wear these strands on Shabbos. Since she must loosen them if she needs to go to the mikvah, if she needs to go to the mikvah on Shabbos she may come to loosen them and carry them 4 amos in reshus harabim.
- **Q: R' Kahana** asked **Rav**, may a woman go out on Shabbos with a chain of round, hollow, woven material in her hair? **A: Rav** said, anything woven may be worn (because it doesn't have to be loosened before going to the mikvah).
 - **R' Huna the son of R' Yehoshua** said like **Rav**. **Others** say, that he said he saw his sisters were not particular to remove these strands when bathing and therefore they are not a chatzitza. (The difference between these approaches is if the strands are dirty. One the one hand, they are woven, on the other hand, a woman would be particular to remove them).
- A Mishna says, strands of wool, strands of linen, and straps that are worn in the hair of girls are a "chatzitza" and need to be loosened before "tevila". **R' Yehuda** says, strands of wool and strands of hair do not need to be loosened because they cannot be tied tight enough to prevent water from getting around the girl's hair.
 - **R' Huna** said, the **T"K** and **R' Yehuda** are referring to strands worn by girls in their hair.
 - **Q: R' Yosef** asked, what is **R' Huna** coming to exclude? It can't be to exclude a woolen strand worn around the neck, because if a soft, woolen strand is a chatzitza when wrapped around a hard object like hair, certainly it will be a chatzitza when wrapped around a soft object like skin!? It can't be to exclude a linen strand worn around the neck, because if a hard, linen strand is a chatzitza when wrapped around a hard object like hair, certainly it will be a chatzitza when wrapped around a soft object like skin!? **A: R' Yosef** says, he does come to

exclude straps worn around the neck, and the reason they are not a chatzitza is because they will never be tied around the neck tight enough to be a chatzitza.

- **Q: Abaye** asked, a Braisa says that a woman may not go out on Shabbos with strings around her neck. If they are not worn tight (like **R' Yosef** said) then why can't it be worn?! **A: Ravina** said, the Braisa is talking about a "katla" (a bib worn by women to stay clean) which was worn very tightly to make her look like she was chubby.
- **R' Yosef in the name of R' Yehuda in the name of Shmuel** paskens like **R' Yehuda** (in the Mishna that was quoted) who says that strands of hair are not a chatzitza when tied into a girl's hair.
 - **Abaye** asked, from **Shmuel** it seems that there are those who argue on **R' Yehuda**, but the **T"K** doesn't argue in that Mishna?! In fact, we see others and a Braisa who agree that the **T"K** does not argue with **R' Yehuda** regarding the halacha for strands of hair!?

LO B'TOTEFES

- **R' Yosef** said, this is a pouch worn to protect the woman from "ayin harah".
 - **Q: Abaye** asked, that should be mutar, just like a proven "kemaya" may be worn?! **A:** Rather, **R' Yehuda in the name of Abaye** said, the "totefes" is a gold decorative piece worn on the forehead.
 - A Braisa says that a "totefes" may be worn when attached to the woman's hat. This is a proof to **Abaye's** interpretation of "totefes".

V'LO B'KAVUL

- **R' Yannai** said that he was unsure whether this refers to a female slave's badge (that shows that she is a slave), and that is what may not be worn, but woman may wear a woolen hat ("kavul" can mean a badge or a hat), or whether the Mishna means to prohibit the wearing of the woolen hat (and certainly the wearing of the badge will be prohibited as well).
 - **R' Avahu** said, it makes sense to say that the Mishna refers to a woolen hat. We see a Braisa that says that a "kavul" and an "istima" may be worn in a chatzer. **R' Shimon ben Elazar** says a "kavul" may even be worn into reshus harabim, because anything underneath a hat may be worn outside (a woman would never remove it and thereby expose her hair). We see from here that a "kavul" is something worn on the head, not a badge.
 - **Q:** What is an "istima"? **A: R' Avahu** said, it is "bizyonay", which **Abaye in the name of Rav** explains to be a small hat that covers all the hair that sticks out of the woman's regular hat.
 - A Braisa says, three things were said about an "istima": 1) it is not subject to the halachos of sha'atnez (it is made of felt and not from spun threads); 2) it does not become tamei from negaim (because it is not considered a "begeg" for the same reasons as with regard to sha'atnez); 3) it cannot be worn out into the reshus harabim on Shabbos. They added in the name of **R' Shimon**, that wearing an "istima" does not violate the ban on wearing bridal crowns (as a sign of mourning after the Churban).